1: Conzemius M-4, 5 (1921) 1932
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hours. During this time the quarrelers follow their usual occupation; from time to time they appear at the doorway in order to make themselves better heard. One tries to overtalk her adversary, picking out the weak points in the personal appearance, habits, and morals of the other. They, however, seldom come to blows. During this time the men remain passive onlookers, as they are not supposed to interfere in such quarrels. They will, nevertheless, attempt to persuade their wife to desist from the vulgar language and prepare the next meal.

Contact with foreigners is rapidly modifying the character of the Indians; it has made them less shy and easier to approach, and more hospitable, but on the other hand has made them more pretentious and less reliable and trustworthy. It has introduced begging among them, a practice which was formerly unknown. The more primitive Sumu even to this day will never ask a stranger for a present, and if the latter should offer them a leaf of tobacco or the like they will promptly give him some article of food in exchange. The Sumu, if unwilling to answer a question, will simply say *talnas-yañ*, "I do not know," or they will give an evasive answer, but the Miskito will frequently turn to a deliberate lie. The childish preference for anything foreign is also the result of contact with the white man.

The hybrid Miskito differ greatly in character from the pure Indians, owing to their large admixture with Negro blood and their long association with foreign traders and settlers. They are rather noisy, bold, daring, adventurous, self-assertive, arrogant, and up to the present day they are prone to domineer over their more gentle and peaceable neighbors. In former days some of the Sumu, Paya, and Rama were subject to the "King" of the Miskito, to whom they had to pay a sort of tribute in the form of dugout canoes, cattle, and other articles. The ascendancy of the Miskito over the other tribes of the Mosquito Coast began about the latter part of the seventeenth century, after the former had become acquainted with the use of firearms through the agency of the buccaneers. The Miskito even undertook in the following years marauding expeditions to the coast of Costa Rica and Panama, in order to enslave the Indians and plunder the cacao plantations of the Spaniards.

PERSONAL NAMES

The members of the same family address each other generally according to age and sex as father, mother, husband, wife, son, daughter, elder brother, younger sister, etc. The infant does not receive any individual name until some peculiarity of appearance, manner, habit, or character has been observed.

1: Conzemius M-4, 5 (1921) 1932
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551 177 These old Indian names have now practically been superseded by Spanish or English names. On the coast English names seem to be preferred, but in the interior nearly all the names are taken from the Spanish language. The Indian generally takes only one name, which may be either a Christian name or a surname; from time to time they change it. A well-known Miskito of Rio Patuca, the owner of many cattle, even took the name "Honduras."

Foreigners traveling on the Mosquito Coast are frequently asked by the Indians to name their youngest child. It is often difficult to find a name which is acceptable to them, as they do not want any which is already found in the region. M. W. (304) tells us that at the end of the seventeenth century the most prominent Miskito all had names given to them by the buccaneers; every one of the adventurers stopping at the coast was asked to give a name to one of the Indians, and the latter thought that the same buccaneer could not well give a name to more than one Indian.

551 The mentioning of a deceased person's name is taboo among all the tribes under consideration, and it is a direct insult to mention it in the presence of his relatives.

551 177 But at no time does the Indian like to be addressed directly by his name. It is therefore often difficult to find out their real name, especially of the women, who are generally known as So-and-so's wife, daughter, mother, sister, etc. In former days this was the case with the men, too, but owing to their working in the mahogany camps, gold mines, and other enterprises, where they had to give their name in order to be distinguished from the other laborers, this aversion has gradually disappeared. While in charge of a mahogany camp on Rio Coco I had great difficulty at first in obtaining the names of new laborers, especially of the Sumu. They would invariably tell me that they were the son of So-and-so, or they gave me the name of the village they hailed from. However, if there were other Indians present one of the latter would promptly answer my question by telling me the name of the particular Indian I had addressed.

601 The series of relationship words, by which the members of a family address each other instead of proper names, is very complicated among the Miskito, and may be replaced by a whole new series when a death occurs in the family. Husband and wife call each other *mayi* "my consort." Before any child has been born to them the husband often calls his wife *kika* "girl," while she calls him *wahma* "young man." After the birth of the first child they often call each other *luhpi yapti* "my child's mother," and *luhpi aisa* "my child's father," respectively. After the death of a child they apply to one another the name *sukrika*. The words *mahma* or *masa* are frequently used to address a son or brother, while *kika* or *misis* are the forms of address for daughter or sister.

2: Kirchhoff E-4 (no date) 1948
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Among some tribes, this ceremony is repeated at a later date. The *Sumo* are said to have practiced circumcision. The couvade is general.

Individual names are derived from some peculiarity or mannerism. Such names were not used to address a person, especially older people.

Puberty.—Puberty ceremonies consist of tests, the details of which vary from tribe to tribe. *Sumo* boys receive serious military training at puberty.

Menstruating women are considered to be impure and are confined to a corner of the house (*Sumo*) or to a special hut (*Mosquito* and *Paya*). They are cleansed by bathing or, among the *Sumo*, by a steam bath.

Death.—Death is thought to be due to sorcery or to the machinations of evil spirits. People about to die are abandoned in the bush, or they may even be killed. If a person dies in a village it has to be abandoned.

The dead are usually buried in the dwelling, which is abandoned (*Paya*), or, among some tribes, in a special hut. The corpse is placed in a coffin made of a canoe wrapped in bark cloth. Personal belongings, food, and a dog are placed in the grave. Among the *Mosquito*, corpses were sometimes sewed in a mat and placed upright in a grave, facing the east. Slaves, servants, and sometimes a shaman were killed and buried with *Mosquito* chiefs. Early reports of the mummification of chiefs appear to be exceptional and may refer to other tribes. Clay and gold masks of chiefs are reported from one locality, probably *Sumo*.

The dead were mourned in many ways. The relatives cut their hair short, wept, and fasted. A mourning ritual included attempts at suicide, which friends prevented. The women sang songs in praise of the dead. Anniversary ceremonies, held at varying intervals, were intended to appease evil spirits and to aid the soul on its long journey to the hereafter. Shamans invoke the soul in order to discover who was responsible for the death and to ascertain future needs. About a year after death the *Mosquito* hold an elaborate anniversary ceremony, in which face masks and other paraphernalia are employed. The *Sumo* have similar ceremonies which differ in detail. Formerly, a *Mosquito* woman exhumed the bones of her husband and carried them in a bag for a year, subsequently hanging them in the house. She might not remarry for 2 years.

According to Von Hagen (1943), *Jicaque* death and burial customs are a curious mixture of Christianity and their own beliefs. After some preliminary mourning the body, clothed in the garments in which the person died, is wrapped in cloth or bark cloth and buried in the cemetery. A small wooden cross is put at the foot of the grave, and a pot through which a hole is punched is laid at the head. The cemetery is an enclosure on a hilltop, which is walled off, as are Spanish cemeteries.

WARFARE

Most of the information concerning warfare pertains to the *Mosquito*, who were highly organized for this purpose. Undoubtedly much of this

3: Pijoan D-5 (ca. 1945) 1946
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of quarrel between two women. The fact remains that very little 674
wrong-doing exists among the Miskito since once a wrongdoer is found 626
out he loses the respect of his community and usually moves to another locality. If a debtor refuses to pay or refund an object or money borrowed, the creditor informes the village of this fact and he can go to the plantation of the debtor and pay himself in provisions without risk. Such pressure usually causes the debtor to make goods his debt.

In rare cases today poisoning is used to exterminate an enemy. 682
This is accomplished by the use of poisonous extracts from plants, alli- [278]
gator gall, or cyanide stolen from the mines. If, however, an Indian shoots his enemy, he must likewise follow him to death. In certain cases, if an Indian has been insulted and cannot collect payment, he [762]
commits suicide, wherepon the offender must do the same. In most [674]
instances the threat in itself brings apology and payment. In general there is little crime among the Miskito.

The Indians show great reserve, are relatively silent, honest and 157
generally reliable. Stinginess is considered the worst vice and foreign- 177
ers who bestow gifts are known as good men. They are not quarrelsome. Recent contacts with foreigners has increased their shrewdness and they are less shy than they were years ago.

Members of the family address each other according to sex and 551
relation, such as mother, father, daughter, brother, etc. Each has a 601
name given for some peculiarity. Thus, an infant receives no name until some characteristic is noted.

The mentioning of a deceased person's name is taboo and is a [784]
direct insult to refer to the person in the presence of relatives. Husband and wife call each other *mayi*, my consort; before a child is born to them he calls her *kika*, girl, while she calls him *wakma*, young man. After a child is born they often call each other *lukpi yapti*, my child's mother, and *lukpi aisa*, my child's father. *Makma* or *masa* are used to address a son or brother, whereas *kika* or *misis* refer to daughter or sister. Old men and women are called *dama*, grandfather, and *luka*, grandmother. The common form of salutation is *naksa* and oc- 576
casionally *nakki sma* (how are you?) The other replies *aiswa sma* (I am well). When they take leave the expression is *aisabi* (we will speak again).

DWELLINGS

The villages *(tawan)* are located chiefly on the banks of water- 361
ways, rivers and lagoons. The reason for this may be twofold. First the waterways form the chief source of transportation by boat and secondly agriculture and wild fruits can be developed and secured near